

New-Englands Sence,
OF
OLD-ENGLAND
AND
IRELANDS
SORROWES.

A Sermon Preached upon a day of
generall Humiliation in the Churches of
NEW-ENGLAND.

In the behalfe of *Old-England* and *Irelands*
Sad condition.

By WILLIAM HOOKE, Minister of
GODS Word at Taunton in
NEVV-ENGLAND.

Intrusted in the hands of a worthy Member of the Honourable House of Commons, who desired it might be Printed.

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2 SAM: 10. 6, 7, 8, 9, 10, 11, 12.

6 And when the children of Ammon saw that they *stank* before David, the children of Ammon sent and hired the Syrians of Beth-Rehob, and the Syrians of Zoba, twenty thousand footmen, and of King Maacha a thousand men, and of Ishob twelve thousand footmen.

7 And when David heard of it, he sent Ioab, and all the host of the mighty men.

8 And the Children of Ammon came out, and put the battle in array as the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishob, and Maacah, were by themselves in the field.

9 When Ioab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt helpe me: but if the children of Ammon be too strong for thee, then I will come and helpe thee.

12 Bee of good courage, and let us play the men, for our people, and the Cities of our God; and the Lord doe that which seemeth him good.



He occasion of this warrs was this. Nabash the King of Ammon (he who once demanded the right eyes of the Gileadites, and to lay it as a reproach upon all Israel, up in condition of covenanting with them) is

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now

now dead. He had been, it seemes, a friend to *David*, in opposition, probably, to *Saul* who was an enemy to them both. *David* looked at the expressions of his love, and left his heart to him that searched it, accounting it an office of humanity to comfort him concerning the death of his Father. His kindnesse is misconstrued by the Princes of the children of *Ammon*, who detracting from the syncere intentions of upright *David*, hasten to their King and fill him full of jealousie and prejudice against *David*, as if he had not sent Embassadors, but Spies; not Conforters, but Traytors. The young King is overthrowne in the entrance of his government by evill Counsellors, whose suggestions he receives in stead of the comfort of *David*s Embassadors, which cost him deare. His Counsellors were indeed his Traytors, not the Messengers. Alas, how fearefully is the King misguided in the threshold of his raigne, by such who should have better advised him? It is well said of a Byshop upon these words; *Happie is that State, where both the Counsellors are faithfull to give onely good advice, and the King wise to discerne good advice from evill.*

But what doth *Hanundoe*? He takes the servants of *David* and shaves off the one half of their beards, and cuts off their garments in the middle, and sends them away. The newes of it is brought to *David*, who sends to meet them; because they were greatly ashamed, and he said, Tarry at *Iericho* untill your beards be growne, and then returne.

And when the children of Ammon saw that they
blanke

stank before David, they sent and hired the Syrians, &c.

In the words, there is, first, A preparation for warr by the *Ammonites* against *David*. Secondly, *Dauids* addressing himselfe for an encounter.

In *Ammons* preparations, there is, First, The ground of it, which was ; because they saw that they stank before *David*. Secondly, The hyring of *Auxiliaries* out of *Syria*, and that at a deare rate, viz. For a thousand talents of silver, 1 Chron. 19. 6.

In *Dauids* addresse for encounter, we have, first, his sending of *Ioab*, with all the host of the mighty men. Secondly, The subtiltie of the *Ammonites*, who were so wise as to devide their forces, and to leave the *Syrians* to fight in the open fields, whom they durst not trust at the entrance in of their Cities, while themselves put the battaile in array before the gates, that so also they might (if need were) have opportunity to retire. Thirdly, The wisdom of *Ioab* in ordering the battell the best way, in the strait he was in. Fourthly, a covenant of mutuall assistance between *Ioab* and *Abisshai*, as need should require. Fifthly, *Ioabs* words of encouragement to *Abisshai*, yea and to himselfe. Be of good courage, & let us play the men, &c. Which are the words that I have especially lookt at for the occasion of this day. But some things I shall briefly observe in the way to them.

First, for the ground of *Ammons* preparations ; 1.
They saw that they did stinke before David, by rea-

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son of the abuse they had done to his Embassadors.
Whence we may observe.

Observation.

That Indignities and inhumane carriages to Embassadors of Peace, is that which will make the Enemies of GOD to stinke in the nostrils of his People.

Doe not expect a parallel text for prooffe, for such practices have bin very rare till of later yeres. There is no sinne but it stinkes in the nostrils of God, but as for men, it must be very grosse before it hath so ill a savour; and such are especially grosse sinnes against the second Table, as being committed against the greater light. Of this kind I remember for the present but one more in Scripture, and that was the bloody treachery of *Simeon* and *Levi* against the *Sechemites*, to whom therefore their Father *Jacob* said, *Yee have made me to stinke among the inhabitants of the land*, Gen. 34. 30. For such dealings are against the light of blindest nature, especially such usage of Embassadors, whose name hath ever bin honourable by the law of Nations.

Vse.

First, This gives us to see one speciall cause why the Prelats in *England* doe this day stinke in the nostrils of Gods people, yea of many such as have but little Religion in them, there indignities and abuses offered to the Lords Embassadors have bin infinite and intollerable. Alas! what are the insolencies of *Hann* here, to theirs? For first, He
and

and his *Ammonites* never saw the tythe of that light that these have done. *Ammon* saw not the light of *Israel*; nor *Israel* the light of *England*. Secondly, these indignities done by *Hanun*, were farre inferiour unto these. For first, He onely cut the beards and garments of these Messengers, whose beards grew out againe at *Iericho*, and whose garments might be changed for longer; whereas these have pared the Eares of the servants of God, which can never grow againe; and stigmatized the Faces with indelible characters. And therefore, secondly, *Hanun* came not so neare to the persons of those Messengers, for hee medled onely with beards and garments, the cutting off of which shed no blood; whereas these have offered bloody indignities to the Lords Embassadors. Thirdly, those *Ammonitish* insolencies brought upon Messengers onely a civill inconformity in hayre and vestments to the manners of Gods *Israel*: whereas the practises of these men have forced a Spirituall conformity on Gods Ministers, to the manners of that great Strumpet and Mother of whoredomes. Fourthly, *Dauids* messengers were abused onely in Beards and Garments; but these have been Convented, Suspended, Deprived, Degraded, Excommunicated, Imprisoned, Impillored, Fined, stript of all, Exiled, and exposed to great extremities. Thus the indignities considered in themselves were farre inferiour unto these. Thirdly, *Hanun* never sinned herein against Conscience, as these have done; for he was misguided by his

Princes, and so hee knew not that the Messengers were Spies : whereas the Prelats have offered horrible indignities to many such of whose integrity they have themselves first given ample testimony. Fourthly, *Hannun* did nothing obstinately, for his Nobles perswaded him ; but with these, all the Noble men in the land could not prevaile with that *Arch-Ammonite* and his followers, to deale favourably with the Lords Embassadors. Fifthly, If we looke upon the Messengers, *Hannuns* inhumanitie was offered to the messengers of a mortall Prince, but these men have most dreadfully abused the Embassadors of the Prince of the Kings of the Earth. For the Lord hath sent his Messengers to *England*, and one they have beaten, another they have killed, a third they have stoned ; or that which is as bad. Againe, the Lord hath sent more Servants, and they have done to them likewise. Lastly, those were sent only to minister a little comfort to a man who (it seemes) had no great need of it ; but these have been sent to publish the Gospell of everlasting Peace to the wearied.

O monsters among men that these Prelats are, trained up by Tygers, whom no incestuous offspring of *Lot* can parallel by a thousand degrees ! that if such Prodigies among men doe this day stinke in the nostrils, not of *Israelites* onely, but even *Ammonites* also, wee have great cause of thankfulness, none of wonder.

2. Secondly, This may shew us the sad estate of these

these noisome enemies of CHRIST and his Messengers ; for seeing they are thus unfavory , what are they good for ? What use can there be made of unfavory Salt ? It is neither fit, saith Christ, *for the Land, nor for the Dung-hill*. It is good, saith he, for nothing, but to be cast out, and troden under foot of men, *Math. 5. 13*. An unfavory *Ammonite* may be good either for the land or for the dung hill. *Moab* was troden downe as straw for the dung-hill, *Isa. 25. 10*. But an unfavory Prelate is good for neither, as being unfavorie Salt. The most noisome Dung that is, is good enough for the dung-hill ; but unfavory Salt is not, because it is so farre from making barren land fruitfull, that it makes fruitfull land barren. And such salt are the enemies of CHRISTs Embassadors, that where-ever a Prelate hath been cast, the place (though fruitfull before) hath soone proved barren in Religion round about him. For as they have no favour of life in themselves, they cannot endure either that Minister or People that have : Oh what will become of them now, whom the very dunghill doth reject ? Who shall lament for them now, saying, Ah my brother ; or, ah Lord ; or, ah his glory, when they shall be cast forth beyond the gates of *Ierusalem* ? As for other men, though never so vile, or degenerate, that are still good enough for the dunghill ; men will find some mean employment or other to put them to. If there be refuse people in a land, thou shalt have a drumme beaten up to call them together, that they may be sent

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sent forth in some service against the enemies of the land: whereas these want both ability and fidelity for such a service. Yea, should they come and crouch for a piece of silver, or a morsell of bread, saying, put us into the Priests Office, or as it is rendred after the Original, put us into somewhat about the Priesthood, as much as to say, make Parish Clerks of us, that we may eat a peece of bread; they are not fit for it, for they cannot say, *Amen*, to the prayers of Gods people this day. They are not fit to occupy any roome in *Church* or *Commonwealth*; they are not fit for Pulpit, or Presse, for Church-government, Counsell-Table, Parliament, Iusticeship, Traffique, who have thus long traded onely for the mother of Whoredome, and who begin now to weepe and mourne, *because no man buyeth their Marchandise any more*, *Revel. 18. 11.* They are not then good for warre, nor peace; for Prince, nor people; for Church nor State: onely being wiser in their Generation, then the Children of light, like that wicked Steward they have robbed and spoiled, and feathered their nests; before they were turned out of their Stewardships, as being conscious to themselves, that digge I cannot, and to begg they are ashamed.

3. Thirdly, This should make us this day more earnest with God for *England*; that he would purge the Land of this filth; for otherwise how naysome will that Countrey be wherein there are so many unfavory creatures. Not that we desire any other purging of them, then their disposing and repentance

penance for their horrible indignities, and inhumanities to the Embassadors of the King of Kings. And thus much for the grounds of *Ammons Preparations* to muster up Forces against David, because they saw, that they stank before him.

Secondly, we have their hiring of *Auxiliaries* to defend them in their wickednesse : They sent and hyred the *Syrians* of Beth Rehob, and the *Syrians* of Zoba, &c.

Observation.

When wicked men are come to that height of sinne, that they stink in the nostrils of Gods people, they will rather dye, then confesse and repent of their wickednesse.

We have the like example in the *Benjamites* against the eleven Tribes. And it is made good this day in the Prelates against *England*. For whereas they should have put on sackcloth on their loines, and ropes upon their necks, and gone to the King and Parliament, saying; *Your servants say, we pray you let us live*; they have stood out rebelliously, and protested against Parliamentary proceedings. Nay, their monies have gone most profusely for the hiring of *Syrians*, and the maintenance of warres against the *Scots*, calling it, *Bellum Episcopale*; *The Bishops Warre*. It was 1000. talents of silver that the *Ammonites* expended to hire helpe against the *Israel* of God, when first they had offered them such a monstrous indignity : But how many thousand talents these have disbursed and

collected among themselves, and their Clergy, and Popishly affected partie, it is not easie for to say. For, *The Angell of the Lord hath poured out his vi- all upon their Sun, and they have been scorched with great heat, and have blasphemed the name of the Lord which hath power over these Plagues; and they have not repented to give him glory.* REV. 16. 8.9.

But whom now doe the *Ammonites* hire? but a sort of flagitious *Pagans*, that neither looked in- to the price of other mens blood, their own soules, or the justnesse of the cause? A thousand talents have soone bought them to fight the battels of the Devill against the Lord of Hosts.

Observation.

There is no cause so wicked or deplored, but money will hire some mercinarily minded to aber, who wil damne their soules for a little silver. And how many such there have been even in the Christian world, the Prelates better know then wee. What forlorne creatures, *Papists*, *Atheists*, *Neu- ters*, and mongrell *Protestants*, had they procured to fight against the *Scottish Nation*? When wicked men are conscious to the insufficiency of their cause, they muster up the greater forces, and place their affiance in the arme of flesh; that what innocence here could not doe, three and thirty thousand *Pagans* joyned to the forces of *Ammon* shall. But thus much shall suffice to be spoken of *Ammons* Preparations, both their ground and helps.

Secondly, in *Dauids* providing to encounter them, we have, First, his sending of *Joab*, with all the

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the Host of the mighty men. *David*, you see, is sensible of the horrible abuses done to his Embassadors.

Observation.

Indignities offered to Embassadors, redound to their King, who cannot be insensible thereof, especially, they being Embassadors of Peace.

And thus it is with God; as it is written, *The Lord God of their Fathers sent to them by his messengers, rising up betimes, and sending, because he had compassion on his people, and on his dwelling place: but they mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose, and there was no remedy. Therefore he brought upon them the King of the Caldees, who slew the young men with the sword in the house of their Sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all unto his hand.* 2 Chro. 36. 15, 16, 17. And now under the Gospell; *when the Lord of the Vineyard sends his servants to the Husbandmen, and the Husbandmen beat one, and kill another, and stone a third; and when hee sends yet more servants, and they doe unto them likewise; surely he will miserably destroy those wicked men, and will let out his Vineyard to other Husbandmen, which shall render him the fruits in their season.* Matth. 21. 33.

Beloved! CHRIST is this day sensible of all the abuses that have been offered by the Prelats to his Messengers. How often hath he cryed from hea-

ven, if that poore soule had nor been utterly deafe; *Laud, Laud, why persecutest thou me? It is hard for thee to kicke against the pricks.* Oh! **CHRIST** in his Messengers hath given his back to the smiters, and his cheeks to them that have plucked off the haire; his beard hath beene cut, and his garments curtold by these Prelatique *Ammonites*. The Messengers of *Iesw* have bin made a spectacle to the world, Angels, and men; they have beene made partakers of Christs sufferings, and have filled up that which is behind of the afflictions of **CHRIST** in their flesh, for his bodies sake which is the Church. And is **CHRIST** sensible, and shall not these *Ammonites* heare of it? Yes; for he is now awaking as out of sleep, and like a mighty man that shouteth by reason of Wine; Ah! saith hee, *I will ease me of mine adversaries, and avenge me of mine enemies, and put them to perpetuall shame.* But so much be said of this.

Ioab now approaching with his Forces; when loe, the Adversaries have cunningly devided themselves, some standing at the entrance of the gates of the Citie, the residue in the open field. *Ioab* a wise Generall, and prepared for difficulties, forecasth the best way of encounter, and fitting himselfe to assault the *Syrians*, leaves the *Ammonites* to his brother *Abisbai*, but with this covenant of mutuall assistance (for I must now put sundry things together) *If the Syrians be too strong for me, then thou shalt help me, but if the Children of Ammon be too strong for thee, then will I come and help thee.*

Obfer-

Observation.

When Gods *Israel* hath to doe with many potent, subrill, most wicked and desperate enemies, they had need to enter into a covenant of mutuall helpe and assistance.

Abraham was confederate with *Mamre*, *Eschol*, and *Aner*, when hee was to encounter with the foure Kings that had carryed away his cousin *Lot*, prisoner, *Gen.* 14. 13. 24. Yea, it is lawfull for us herein to learne wit of an enemy; For thus the enemies of *Israel* confederate themselves: Come, say they, let us cut them off from being a Nation, that the name of *Israel* may bee no more in remembrance. Yea, they have consulted together with one consent, and are confederate against *Israel*; the *Tabernacles of Edom*, and the *Ishmaelites*, of *Moab*, and the *Hagarens*, *Gebal*, and *Ammon*, and *Amalech*, the *Philistims*, with the inhabitants of *Tyre*; *Assur* also is joyned with them, they have holpen the children of *Lot*, *Psal.* 83. 4, 5, 6, 7, 8, 9. And in the daies of *Abaz* it was told the house of *David*, saying, *Syria is confederate with Ephraim*, *Isa.* 7. 2.

And this covenanting in case of opposing many, powerfull, cunning, wicked, desperate Enemies, is very requisite; Seeing a Kingdome divided cannot stand, which firmly united by confederacie is not easily vanquished, when every mans interesses are anothers, and the same ingagements common unto all. And this *Antichrist* knowes well enough; for hee being set forth most lively

under the Type of *Antiochus Epiphanes* in the 11.th of *Daniel*, his heart is said to be against the holy Covenant, *vers.* 28. by and by hee is said to have intelligence with them that forsake the holy Covenant; yea, and to have indignation against the holy Covenant, *vers.* 30. And such as doe wickedly, against the Covenant, He is said, to corrupt by flatteries, *vers.* 32. Marke these expressions. His heart is against the holy Covenant. His very heart riseth at the name of Covenant, and Covenanting, and Covenanters, and those are the most odious people with him in all the world. Yea, he hath indignation against the holy Covenant. Hee could teare it in his teeth; the very gall of bitterneesse riseth in him at it. And with whom hath he intelligence, but with them that forsake it? They are his Counsellours, that either fall off from the Covenant, or are learned to declaime and raile against it. And such as doe wickedly against the Covenant, he corrupteth by flatteries. If there be any who are more malicious then others against the Covenant, and the Covenanters, who will goe about to breake the League, to raise Armes, to hatch Treasons, to confound Kingdomes, Commonwealths and Parliaments, and to bring all things into combustion, that he may fish in troubled waters, O these are his white boyes, these he smooths and strookes, and flatters, these shall have Prebendaries, Bishopricks, Cardinals Caps, and great preferments, &c. And no marvaile, for these Covenanters is the ruine of *Antichrist*; for he could
never

never have beene, if the *Covenant* had bene kept, his *Babel* can never be built where men keep close to God and one another.

Vse.

First, this sheweth us the wonderfull goodnesse of God in foure particulars, which should melt our hearts this day. 1.

First, in uniting the Honourable Nation of the *Scots* by *Covenant* against the Prelates, in their late defence against their Tyranny. Which how powerfull and successefull it was, we may easily see, not onely by the carriage and issue of things on their parts, but also by the continuall attempts of the Prelates to have devided them.

Secondly, In the firme brotherly Union of *England* and *Scotland*, as it were of *Joab* and *Abishai*; and that too, by such an occasion, as the Prelates hoped should have engaged them in blood, the one against the other, like *Manasseh* against *Ephraim*, or as if *Joab* and *Abishai* should cut one anothers throats.

Thirdly, In uniting both houses of Parliament, they having to do with such *Ammonites* and *Syrians*. It is such a knot, that the very *Sword* of *Alexander*, we hope, shall not easily cut asunder.

A Kingdome united into one body, will endure a mighty shock. Men standing single are soone jussled downe, most difficult, when they are all im-bodied into one.

Fourthly, In uniting the hearts of all the Churches in this Land to one another, and all of them
this

this day to our deare Countrey, in opposing the common Adversary. For what hath *England* said to us of late? *If the Papi's, Prelats, and Atheists be too strong for us, then you shall help us; and if at any time the enemy be too strong for you, wee will help you.* O let us all enter into Covenant with *England*, to live and dye against these *Ammonites* and *Syrians*.

2. Secondly, If so necessary bee a Covenant of mutuall assistance against a common Enemy, such a one as we heare of; how much more had the *Israel* of God, need to enter into Covenant with the Lord of Hosts, in opposing such an Adversary. What is a Politicke to a Religious Covenant? When the *Israelites* fled, and fell before the men of *Ai*; the Lord gives the reason of it unto *Ioshua*, *Iosk. 7. 11. Israel hath sinned, and they have transgressed my Covenant which I commanded them; for they have taken of the accursed thing, &c.* Where by the way, you may see how neerely this Covenant uniteth, that what one doth, (which the rest might with circumspection have prevented) is imputed to them all. The Lord will never have need to say to *England*, or to us, *If the Malignant party with their Cavaliers be too strong for mee, then shall you help me; but we shall have need so to say to him; and therefore wee had need see that we be in covenant with him.*

And where a people are in Covenant with God, and cleave onely to him, having cast away whatsoever is displeasing to him, hee enters himselfe presently

presently the Generall of all their forces, leades their Armies, and fights their Battails. And then who can bee against us? For one shall chase a thousand, and ten, ten thousand; because their Rock will not sell them, nor the Lord shut them up. And so much for the Covenant of mutuall assistance.

We are now come to *Isaahs* words of Encouragement: wherein we have; First, an Exhortation. Secondly, a Resignation. An exhortation to be Valiant in fighting the Lords Battels; and a Resignation of their wills into the Lords hands.

First, of the Exhortation. *Be of good courage, and let us play the men for our people, & for the Cities of our God.* And here we may observe the grounds of their encouragement, *viz.* They were to fight for all that they had, or were; God, and their Countrey; Church, and State; soules and bodies; their owne, and others.

Observation.

When Religion and Policie, Church and Common-wealth lye at stake, Gods people had need to encourage themselves, and one another.

Therefore we shall finde, that when the people of God were to go to battell against his enemies, both the Lords, the Priests, and the Officers, did (*All*) give them encouragement, *Deut.* 20. 1, 2, 3, 4, 5, 6, 7, 8, 9. The place is pregnant to this purpose, and worthy our reading. Excellent are the words of *Nehemiah* to this point, *Neh.* 4. 14. He said to the Nobles and Rulers, and the rest of

the people, *Be not afraid of your Enemies*; remember the Lord which is great and terrible, and fight for your Brethren, your Sonnes, and your Daughters, your Wives and your Houses. They were to fight for the Lord, whose cause was then in hand; and for the Common-wealth, and each mans private interestes: therefore saith he, *Be not afraid of your Enemies.*

7th.

First, this sheweth us, how directed a way it hath pleased the Lord herein to guide both Houses of Parliament to walke in, *viz.* A way of undaunted courage and resolution, as if they should say to one another, as once those *Trojans*, The onely way to safety to the Conquered, is to turne desperate. Some may thinke they transgresse their limits; No, for how can they take lesse courage to themselves, who being beset behind and before with *Syrians* and *Ammonites*, are to bestirre themselves for their people, and the Cities of their God. God and *England*, and every Shire and Citie in *England*, doe this day cry out unto them, saying; *Be strong and of a good courage, be not afraid, neither be dismayed; for the Lord your God is with you whithersoever you goe.* Therefore let us not onely have high thoughts of them, and such as are alwayes Honourable, but magnifie the Lord who hath put such resolutions into them.

Secondly, let these words of *Joab* sound in our eares this day. *Be of good courage, and let us play the men for our people, and for the Cities of our God.*
Beloved!

Beloved ! I cannot but look upon the Churches in this Land this day, as upon so many severall Regiments, or bands of Souldiers lying in ambush here under the fearn and brushet of the Wildernes, like the lyers in wait beside *Gibeab*, against the wretched rebellious *Benjamites*. I know wee are little dreamt of at this time in any part of Christendome, our weapons being as invisible to the eye of flesh, as our persons are to all the world. So much the better ; we shall fight this day with the greater safety to our selves, and danger to our enemies ; among whom, I am confident in the Lord, thousands shall fall, and never know who hurt them. We arrogate nothing to our selves ; for if the weapons of our warfare are mighty, it is not through us, but through God. But if the *Israel* of God would have thought of a way of quickest discomfiture to the adversary, what course could they have taken better, then to have divided their Forces, and to have sent some to lye in wait in the wilderness, to come upon the backs of Gods Enemies with deadly Fastings and Prayer, murderers that will kill point blanke from one end of the world to the other. Here then is our station, therefore *be we of good courage, and let us play the men at this time* ; and first, For our God. For he is ours, Beloved, and we trust he is *Englands* : and shall we see our selves bereft of him ? Can the *Israel* of God endure to see Idols and Idolothites to stand in his place, and *Dagon* to bee exalted above the *Arke* ? If *Israel* be robbed of their God,

what have they more? What are the people, or Cities, if they bee not the people and Cities of our God? They are even like the world without the Sun. God therefore and Religion lie at stake; and therefore *let us play the men.*

- I. First, Gods worship lyeth engaged: all the pure and unmixt Ordinances of CHRIST JESUS, call for helpe this day. The Word of God litteth up its voice this day unto us, like a banished Virgin; O how have I been abused by the corrupt Glosses of these moderne *Pharisees*? How have the Scriptures beene wrested? The Word prophaned in Pulpits? Christ fought against, with the word of his owne mouth? Doctrines of Devils maintained with pretence of Scripture? The Messengers of Christ persecuted and hunted like Partridges upon the Mountaines; for holding forth the Word in his native lustre? O deliver the Word of God out of this Captivity! The Seales of righteousness cry aloud to us this day; They crave reduction to the rules of the Gospell. Every Ordinance pleads for vindication, travelling in paine under the captivity of beggarly Rudiments. O, say they, we have been dealt forth these many scores of yeares under Gospell-light, in such fulsome formes, that men abhorre *the offerings of the Lord.* Oh! The Whoore hath quaffed, and made herselfe drunke with her Pandors, and Paramours, and with her cunning and uncleane Merchants, *in the vessell of the Lords Sanctuary.*

Beloved! Let us hold; and heare no more of these

these sad complaints; for who can have pitie, and patience too? Have we the blood of Protestants in us? Doth the spirit of *J a s u s* runne in our veines? It is enough: We cannot want *courage*, nor but *play the men* for God and pure Religion. And if any people under the Sunne, who more then we, whom the gracious hand of heaven hath asserted from that spirituall bondage, under which we once did groane? It is a truth, we saw but little in comparison of what now we doe, when we left our Native homes; as much it is not that yet we see, tho, blessed be the Lord for what we doe. But is there any people in the world who have tasted more of the sweet of God, and Christ, and Ordinances, then we in this Land have done? Doe any know the price of God and Christ, more then wee here? I beseech you in the Lord, Consider, and let the spirit of Christ rise in you at this instant, and wrestle and strive this day in Prayer; let us loose a joynt with *Jacob*, but we will be *Isaelites* this day. Let us play the men according to the knowledge, sence and experience that we have of God and Christ. Let us halt to our dying day, but we will returne laden with the spoile of Rebels.

Secondly, as Gods worship lieth engaged, so by consequence his Name; And what saith *Ioshua* to God upon the day of afflicting his soule? *What shall be done to thy great Name?* When the Ministers of the Lord were to weep between the Porch and the Altar upon the day of their fasting, they were to say, *Spare thy people, O Lord, and give not*

thine heritage to reproach, that the heathens should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his Land, and pittie his people, as it followeth. And shall not this argument then move us, which ever prevailed with the Lord? Moses, Joshua, the Priests, no sooner urge Gods glory, but the Lord answereth them.

Oh! how then hath Gods honour been layd in the dust by those Prelates, who now with their honours begin to lye there themselves? What insultings have they used? What triumphes have they often led? And as if they had bound our Christ like *Sampson*, and put him to grind in the Prison-house (as in some sence they have.) Oh! how have these Lords of the *Philistims* gathered themselves together to offer sacrifice to their *Dagon*, to burne Incense to their Drag, to their power, their Policies, Prelacies, Confederacies, Conjurations, Superstitions, and so rejoyce? Saying, *Our God hath delivered Christ our enemy into our hand*, the destroyer of our Prelacies, who slew many of us.

And thus, could they but get the day again, they would say, and *Dagon* should up as high, and CHRIST be throwne downe as low, as ever. And can we endure so much as the thought of it? The Lord forbid. O let us play the men for our God, and our Christ, whose glory is more worth then ten thousand worlds of soules. O let us set to it this day with all our courage; let every veine, and
joynt,

joynt, and limbe, and affection in us, pray this day; O Lord God, remember thine honour, wee pray thee, and strengthen us, we pray thee, that we may once be avenged on these Philistims against their Lords; for our two eyes. Yea, as Sampson said, Let me dye with the Philistims: So, let us dye with these Philistims, if need were. Let us kill our selves with fasting and prayer, to destroy them, and to pull downe the Temple of their Dagon, all the fabrick of the Hyrarchie, upon the heads of these superstitious Prelates.

Thirdly, Let us consider how inglorious a Nation is without God. *when the Arke was captivated, the glory was departed from Israel.* The Ark was the testimony of Gods presence; so that when God doth not testifie his presence with a People, *they are without glory.* If the World bee beautified by the presence of the Sun, and so great glory attend the Court where the King is resident: How doth the speciall presence of the Prince of the Kings of the earth, beautifie that Land where it is? Yea, there is not onely a spirituall glory, visible onely to a spirituall eye, resulting from the speciall presence of the Lord among a people; but also an externall, and visible glory. When *Iehoshaphat* walked in the first waies of his Father *David*, and lift up his heart in the waies of the Lord; and that a great Reformation was wrought in the Land, and that he had spread the Word all over his kingdome; it is said, *That hee had riches and honour in abundance; and The feare of the Lord fell*

fell upon all Kingdoms of the Lands that were round about *Iudah*, so that they made no warre against *Iehoshaphat*. Yea, the *Philistims* and *Arabians* brought him great presents, insomuch that *Iehoshaphat* waxed great exceedingly, and hee bui't in *Iudah*, Castles, and Cities of store; and hee had much buisnesse in the Cities of *Iudah*; and the men of Warre, mighty men of valour, were in *Ierusalem*. So that *Iudah* had abundance of externall glory, even the glory of riches, and honour, and power, and greatnesse, and peace, and homage from forreigne States, and of great employments, and of mighty men of va'our. Wherefore, seeing God is come nearer to *England*, then formerly, and hath of late made such gracious tenders of himselfe, and hath found better acceptance then formerly; O let us conclude in dayly prayer, and this day especially, for his presence to be continued, and more cleerely manifested then ever. For if he should now withdraw againe, wee are to expect no glory to rest among them. You know how little honour hath been visible in that Land of late yeeres; It hath for a long time bene a Land of sorrow, of mourning, and not of joy and rejoycing. It hath not been called *Naomi*, but *Marah*; it hath not been a Crowne of glory, nor a Royall Diadem in the hand of the Lord; but been termed forsaken and desolate. But now the day hath begunne to dawne, yea, the Sunne seemes to be risen on it, if it strike not in agaire, and a Tempest ensue upon it; which the Lord forbid. O why should we

we give the Lord any rest, till it be called *Hephzibah*, and *Beulah*, *My delight is in her, because she is married to the Lord*. For when once a Land is joynd to the Lord, hee is married to it, and then his delight is in it, and hee will cloath it with honour and glory. And thus much for the first ground of the Exhortation.

Secondly, the other is the State and Commonwealth, which lye ingaged; our people, and our Cities. Even Politick Priviledges are of weighty consequence, and moment. But in what a way, both people and Cities in that Land, have beene dealt with for many yeares past, we need say nothing, when it is clearely represented to the view of the whole world in the late Remonstrance of the state of that Kingdome. When men judge unjustly, and accept the persons of the wicked, and rid not the poore and needy out of the hand of the wicked, nor do justice to the afflicted; when they will not know, nor understand, but walke on in darkenesse; what followeth? *All the Foundations of the Land are out of course, Psal. 82. 5.* The Heavens, Sea, and dry Land have been shaken, and there hath been both a Church-quake, and a State-quake in that Land, which hath removed Foundations, and swallowed up both people and Cities. For when Foundations are not onely shaken, but out of course, and removed, what have people, and Cities to stand upon? There is no man in such a case, who can say, I stand upon sure ground, I feare

no colours, I am able to beare out my just actions. For if they should say, we will have recourse to our Foundations ; alas, they are out of Course, they are removed, and none knowes where to find them.

Beloved ! It is a fearefull thing to have but the foundation of an house undermined, the corner stones removed, and the pillars pulled downes ; but when whole Cities, and Townes, and Shires of people, shall be undermined, and neere blown up, oh how dreadfull is it ? When a People who can say, *We are Romans, neither did we buy our freedom, but are the lawfull and legitimate heires of Liberty, shall be scourged uncondemned ;* and when Cities that were formerly Cities of Refuge, where the afflicted might find succour under municipall Laws, shall be invaded by destroyers ; what cause have men to doe as *David* and his followers, when they had recourse to *Ziklag*, thinking to have found shelter there ; but loe, the Citie was burnt, and their wives, and sons, and daughters taken Captives ? *Eten lift up their voices and weepe, untill they have no more power to weepe.* When a man may say as *David* ; *In the way wherein I walked, they privily laid a snare for me : I looked on my right hand, and behold, there was no man would know mee, refuge failed me : this is miserable.* For a man thinks himselfe safe in his way, and if he be in the Kings high way, he thinks much to have a snare laid for him ; and none but Cutters will way-lay a man there. For *Edom* to assault *Israel*, when they promised

promised to walke on, only in the Kings high way ;
O barbarous and inhumane ! Numb. 20, 17, 20. But
when a man shall be assaulted in such a case, and
he looks on his right hand, and on his left for help,
and can see none, then his purse, if not his throat is
indangered. Surely it is uncomfortable travelling
in such Countries.

Brethren ! Liberry is more precious then life,
inasmuch as death is the cōmon lot of all men, but
servitude the portion only of men destined to misery.
And if a people be sold for bondmen, and bond-
women, what can countervaille the Kings damage ?
And seldome is it, that cruelty rests satisfied with
bondage, but makes his progressions to further de-
grees of blood. When people & Cities cannot say
Municipia, but *Mansipia*, what remains but death ;
as when the *Ephramites* could not pronounce *Shib-
boleth*, but onely *Sibboleth*, presently they dyed for
it. If goods and liberry be in the power of mens
wills, why not also life ? There is much compriz-
ed in people and Cities, even all that is Politick,
Oeconomick, or Private ; but I instance onely in
the greatest mischief. Let us therefore use the
words of Queene Hester vnto *Ahasuerus*, and di-
rect them unto God. *If we have found favour in
thy sight, O Lord, and if it please the King, let our
lives be given us at our petition, and our people at our
request ; for our people are sold to bee destroyed, and
slaine, and perish.*

If any say, How are we concerned in the mis-
eries of other men, so long as we are free. I say, It
E 2 toucheth

toucheth us, as *Loss* captivity touched *Abraham*, who mustred up his men, and took his confederats along with him, *Mamre*, *Eshcol*, and *Aner*, and delivered him out of bondage. And if we forbear to deliver them that are drawne unto death, and those that are ready to be slaine; if wee say, *we knew it not*, or *what did it concerne us*? He that pondereth the heart considereth it, and hee will render unto us according to our workes. *Prov. 24. 11. 12.* Wherefore Let upplay the men for our people and Cities: What though it be well with us? Let us yet remember the afflictions of *Joseph*; yea, and the words of *Ioseph* to *Pharaoh's* Butler; *Thinke upon me when it shall be well with thee; and shew kindnesse, I pray thee, unto me, and make mention of mee unto Pharaoh, and bring me out of this house.* For thus in effect speaks *England* and *Ireland* to us this day, and all the Cities in them; now that it is well with you, think upon us, and shew kindnesse unto us, and make mention of us unto the God of heaven, that we may fully once be delivered out of the house of bondage. Oh, saith such and such a Citie, there are so many thousand soules in me, who cannot discern between the right hand and the left.

But if it be not well with them, how can it bee well with us? If the *Arke*, and *Israel*, and *Judah*, abide in tents, and the people of God are encamped in the open fields, what comfort can we have in our houses, food, or wives? What though we are so farre from them in place? The needle in the
Com-

Compassse is never quiet till it pointeth to the North, at a thousand times greater distance. Affections touched with grace, stand firme from one end of the World to the other. *Nehemiah's* heart stood right towards *Jerusalem*, when he was in *Persia*; and though hee was not in an humbling Wildernesse, but an alluring Pallace, even in *Shushan*, yet *Jerusalem* came into his minde. For when *Hanani*, and certaine men of *Judah* came thither to him, he asked them concerning his brethren that were left of the Captivity, and concerning *Jerusalem*. And when they told him of the great affliction and reproach, he sate downe and wept, and mourned many daies, and fasted and prayed before the God of Heaven, *Neh. 1. 1, 2, 3, &c.* Wherefore let that Word of the Lord sound often in our eares; *Ye that have escaped the Sword, go away, stand not still; remember the Lord a farre off, and let Jerusalem come into your minds. Jer. 50. 51.* And though we have but a day, or two, wherein to joine all our Forces in the Land together, and to give the Adversaries a broad side; Yet let us now and then make excursions by our selves in private, now that the Lord calls for help against the Mighty. Are we not all the Voluntaries of *Iesus*, whose People shall be willing in the day of his power? neither is there any restraint unto the Lord, to save by many, or by few; by whole Churches, or by single persons. Let us therefore be often adventuring by our selves, like *Jonathan* and his Armour-bearer against the *Philistims*. If ever we af-

sifted our soules, let it be in these daies ; for we may partly understand by Bookes the number of the yeares which God will accomplish in the desolations of *Ierusalem*. So that, we set our faces unro the Lord God, to seek by Prayer and Supplications, with Fasting, Sack cloth, and Ashes. There is at this time a great battell between *Michael* and the *Dragon*, and the *Angels*. The Beast and the Kings of the earth, and their Armies have gathered themselves together to make warre with the Lambe. All the Principalities, and Powers, and Rulers of the Darknesse of the World, and Spirituall wickednesses in High places, are up in Armes this day, and there is scarce a Devill left behind in Hell. If ever therefore, now *Let us quit our selves like men* ; the weapons of our Warre-fare are not Carnall, but mighty through God. Let us pray against them, as *Moses* against *Amalek* ; and Preach against them, as the Priests under the Law, when the Host went out against the Enemy ; and sing against them, as *Iehosaphat* and the men of *Judah* did against *Moab*, *Ammon*, and *Edom* ; and live against them, as it is written, *when the Host goeth forth against the Enemy, then keepe thee from every wicked thing. Deut. 23. 9.* Every Ordinance of God is a deadly murderer. O let us walke and sleep in our Armour and never be unfurnished of promises touching the confusion of *Babel*, and her builders. Let the cause of God affect us deeply, and the people and Cities of our God be alwaies in our eyes. And let the deso-

desolations of Christendome awaken us to frequent Prayers, and constant sympathy; and the blood of Gods people (particularly) in *Ireland*, be to us as the blood of Grapes and Mulberries are to Elephants, to provoke them to fight. Oh those incarnate *Irish* Devils! let them be often in our sight. Their blasphemies, their burnings, their robberies, their rapes, their rotings, their strip-pings, rippings, hangings, drownings, dis-membrings, butcheries, the very shambles of the Devil erected in *Ireland*, would be alwaies in our eyes and eares. And yet when we have done all, let us referre the issue to the Almighty, saying; *Let the Lord do what seemeth him good.* The last thing, is their resigning up their wills into the hands of GOD; whereof a few words, and I end.

Ioab is not wanting in the use of all meanes to obtaine victory, yet lookes above them, and refers the issue to the Lord of Hosts; teaching us,

Doctrine.

To neglect no meanes of Victorie, yet to depend upon the Lord onely for a gracious issue.

For there is no trusting in our bows or swords, it is the Lord that saveth us from our enemies. It is not the race to the swift, for then *Ioab* knew that his brother *Asael* had not dyed by the hand of *Abner*. Neither is it the battel to the strong, for then he knew, that *Goliath* should never have fallen by the hand of *David*. *The Horse is prepared against the day of Battell, but victory is of the Lord.*

Vse.

vse.

First, Let this teach us to seek the Lord, that none of his may ever rest upon the arme of flesh, nor number the people; as once *David* did. Hee had a Catalogue of all the mighty men, *2 Sam.* 23. and now too, he will have a list of all the Souldiers in his Kingdome, *2 Sam.* 24. He Idolized the carnall strength of *Israel*, and remembered not the Word of the Lord, which said, *When thou takest the summe of the children of Israel, after their number, then they shall give every man a ranfome for his soule unto the Lord, that there bee no plague among them, when thou numbrest them. Exod. 30. 12.* Let us remember *England* in this particular; It lyeth under great temptations to this kind of Idolatry. The Union of the two Nations, two Houses, all (or most) of the Shires by Petitioning for Reformation, the settling of the Warrefare of the Kingdome at Sea and Land, the metvellous wifdome, and undaunted resolution of Parliament, their successe in many matters, the eyes of many on them, and the applause that is given them, besides whatsoever other temptations, and armes of flesh; may soone sollicite the hearts, even of the godly, much more of others, to carnall confidence, that they may never lift up their eyes unto the hilles from whence cometh their helpe.

Sisera, Midian, Goliath, Senacherib, Zerah, fall by their carnall props; when *Barak, Gedeon, David, Jonathan,* and *Asa,* resting upon the Lord
in

in the use of small meanes, retorne victorious. Two dayes weeping & fasting was little enough for the eleven Tribes to gaine the day of *Benjamin*. O let not Gods people rest in Councell, Number, Courage, Ammunition, but *in the Lord of Hosts.*

Secondly, Let not us then place any affiance in our Fasting daies, but refer al to God when we have ended them. If the Devill cannot make us convert our Prayers unto Idols; he will see whether hee cannot convert them into Idols.

Lastly, Let us lay our hearts this day in the Lords hand, as once *Eli* & *Hesekiah* being threatened, as here *Iosh* ready for the onset, did. The People of God, both in old *England* and new, have waited on his providence both by earthly and heavenly meanes. Now let the Lord doe what seemeth him good. If it shall seem good to him, that *England*, *Ireland*, or *Scotland*, shall suffer yet further, the will of the Lord be done. What remaineth, but for us to magnifie Gods justice, and to put our mouthes into the dust? Especially, (as for *England*) considering how long the Prelacie hath fought against Christ, and kept him out of his Kingdome: What bloody brazen-faced Idolatries have bin committed there? What Atheismes, Blasphemies, Adulteries, Prodigies of pride, grinding of faces, selling of the Poore, countenanced Sabbath breakers, derision of holinesse, shedding the blood of the Saints, have been common in that Land; and in a speciall manner, considering the sinnes of Gods deare people there, particularly of

his Messengers in their long continued subjection unto the power of Antichrist, in the Prelacy, the warpings and shrinkings of some, the fearefulness and cowardize of many (for which, for mine own particular, I desire to be humbled while I live) the reading of that abominable Booke of cursed liberty, contributing to the Superstitious Popishness of *Paules*, and to the raising of Forces against the *Scots*, (a dreadfull bloody sin) reading, or permitting to be read, Proclamations, and Prayers in the Churches against them. I say, considering all this (to mention no more) though we have used what meanes we can, and though they should doe the like, yet let our expectations of successe be low, let us humbly submit our selves to the will of the Lord, saying; *Let him doe what seemeth him good*. If it seem good to him to pardon the Land, O blessed be such gentlenesse: If otherwise it seem good to him to correct it, blessed bee his justice. Whatsoever he doth, is good; therefore let him doe it. And any mercy at any time, is enough for great transgressors.

(* * *)

FINIS.

